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Synopsis of Important Articles.

Many Moods in the Hebrew Scriptures.*—Formerly all the writers of the Old Testament were supposed to have the same opinions and ideas. Now, by the work of criticism, the original variety of life and color is restored. This variety is limited (1) by the common racial religious convictions as to Jehovah; (2) by the editorial activity which has toned down the original divergencies. The variations, however, fall under three heads: (1) those illustrating a development of thought from lower to higher; (2) those rising out of the difference of class in which the authors fall, whether priest, prophet, wise man or psalmist; (3) those created by the personal idiosyncrasies of each writer. Illustrations of these variations are found (a) in the progressive conceptions of God from the pre-Mosaic idea, perhaps that of monolatry, to the gigantic religious advance of belief in one God, Jehovah. So He is localized, identified with the ark, by Jephthah made not different from Moabite deities, while in Isaiah He is the universal Lord; in the wisdom literature he is the God of the individual. (b) The relation of God to Israel and to other nations is conceived of variously. The pre-prophetic idea is that as each nation had its special god, and is religiously independent of every other, so Israel's God is Jehovah. The identification of God and Israel stands over against the universalism of Isaiah—Jehovah is God of all men. These are a few examples, others of which are the conception of sin, of the individual, of internal and external religion, wherein the Hebrew Scriptures themselves contain varying views of truth.

An article characterized by a fine literary quality and some religious insight. If the thought of the writer be taken as an endeavor to show that the Bible is a book of life, and as various as life, his work is commendable. But in the execution of his thought his rationalistic view of religion, and his attempts to array the writers of the Bible against one another, are to be strongly contested.

Fundamental Truths stated in Genesis I-III.†—While the forms of these truths are those of the time and generation in which the Hebrews had their origin, the truths themselves, on whatever theory of the form, remain indisputable. These truths are those relating to Nature, God and Man. (1) Truths respecting nature: (a) These chapters recognize in nature order, continuity, law. (b) They declare the efficiency of second causes. (c) They represent the universe as progressive by development. (d) They are singularly free

* By C. G. Montefiore in *The Jewish Quarterly Review*, Jan. 1890, pp. 142-165.

† By Prof. Samuel Harris, D. D., in *The New Englander*, Feb. 1890, pp. 147-166.

from mythical and puerile conceptions. (e) The whole representation presents a remarkable agreement with modern science. (2) Truths respecting God: (a) He is antecedent to, and the intelligent originating creative power giving being to, the universe. (b) Monotheism is clearly taught; God is distinct from the universe yet immanent in it, personal, a unity. (c) Here is also a revelation of the moral government of God in the creation and preservation and probation of man. (d) Pessimistic and Buddhistic views of the universe are excluded. God sees that it is "very good." Contrast all this revelation with the low views of God prevalent at the time. (3) Fundamental facts respecting man: (a) The same elements of personality are in man and God. Man is a free, rational agent. (b) He knows and communes with God. (c) Marriage as the union of one man with one woman and inviolable and permanent is recognized. (d) The fact of sin is recognized, its essential characteristics as supreme selfishness leading into lust. (e) God is revealed as a redeemer from sin. He seeks man. He promises deliverance. Thus in these opening chapters the two great keynotes of sin and redemption are struck, which resound through history.

An article which, presents a careful and complete summary of facts that are of the profoundest interest to all thoughtful persons.